

## A Lady's Credo

*Life was meant to be lived, and curiosity must be kept alive. One must never, for whatever reason, turn his back on life.*

— ELEANOR ROOSEVELT

**NOTE:** Mrs. Roosevelt might have added to her above observation that the price of not keeping curiosity alive is boredom, to which much of today's juvenile and adult delinquency has been charged.

On today's cover, comic artist Arnold Roth has kicked off our fight against boredom with his portrayal of man bursting the chains of monotony.

— THE EDITORS

# Historical Moment For Women

2 Jan 1967

By ROBERT C. MITCHELL

Deseret News Staff Writer

Utah women who exercise their right to vote — and even those who don't — should look to Statehood Day, Jan. 4, much the way they do July 4.

Both dates represent independence — particularly Jan. 4, for Beehive State females.

When two shotgun blasts broke the morning silence Jan. 4, 1896, announcing statehood in Salt Lake City, not only was Utah a member of the union, but women could vote again for the first time since 1887.

## PRIVILEGE REVOKED

The Edmunds-Tucker Act that year removed women's voting privileges which were granted by the Territorial Legislature in a bill passed Feb. 10, 1870, and okayed by the governor two days later.

George Q. Cannon, in introducing a bill to the Territorial Legislature, paved the way for the female vote. Then came the Edmunds Act.

But with statehood, female voting was restored. In all, six constitutional conventions



Sarah M. Kimball  
... early Suffragette

were held before the Utah Act, signed June 16, 1896, by Pres. Grover Cleveland, provided for the "lucky seventh" that eventually brought statehood.

Besides many others dedi-

cated to denying Utah the right to become a state, its own neighbor, Idaho, presented Congress with a memorial protesting Utah statehood.

## 'SCANDALOUS' ACT

The Deseret News, Jan. 9, 1889, editorialized concerning Idaho's attempt and branded it "one of the most scandalous documents ever penned."

The polygamy situation figured heavily in outside protest over statehood and objections within, insomuch as woman suffrage was concerned.

The 71st anniversary of statehood will be commemorated by the Utah State Historical Society, Jan. 4, 2 p.m., with a ceremony in the capitol rotunda.

## PUBLIC RECEPTION

Gov. Calvin L. Rampton will give opening remarks and will be followed by University of Utah Vice President Neal A. Maxwell, who will discuss "1896-1966: Patriotism to Pedestrianism."

A reception, open to the public, will be held after the ceremony at 603 E. South Temple.



Emmeline B. Wells  
... editor-rights worker

Before becoming a state in 1896, Utahns had to hammer out and ratify a constitution acceptable to Congress. Woman suffrage was one of the most widely discussed

See HISTORICAL on Pg. B-2

## Gospel Message Lures Convert Family To Church Center

**G**RANDMA HARRIS peered over her gold-rimmed spectacles at her little great-granddaughter, Mary Dunster. Mary had come with her mother to visit her aged ancestor who whiled away her last years poring over the prophecies in the Bible.

With great effort, she stood up and put her wrinkled hands on Mary's head. "Here's Mary," she said, prophetically. "She shall grow up and wander away from you all and break her bread in different nations."

The statement made a lasting impression on the child. As she grew older, she became obsessed with a desire to leave her native England and go to America. When William Chittenden, a young farm worker in the village, asked her to marry him, she agreed only on condition that he would promise to take her to America.

The promise was readily made, but not so promptly fulfilled. For two years, William and Mary continued to live in the country town of Lympne. Here, the first two of their 11 daughters were born. Then William heard of very tempting inducements the government was offering laborers who would go to Australia. He proposed to go, but Mary objected reminding him of his promise. He persisted and at last won out.

The little family made the long voyage and settled on a farm about 100 miles from Sydney. William was a hard worker, and they prospered in the new land.

Mary must have received some of the prophetic power of Grandma Harris, for several times in her life, she had dreams which foretold future events. One of these came not long after her arrival in Australia. In the dream, Mary met two strange men carrying satchels. They offered her a book.

Some time later, William took a load of wheat to Sydney. While there, he heard some Mormon elders, newly arrived in the country, preach the Gospel. William was much impressed and told Mary about them when he returned home.

One day, two of the elders came to the Chittenden farm. Mary immediately recognized one of them. She had seen him in her dream. The young men were welcomed into the home which became their headquarters in the area. A year later, in 1854, William, Mary and their seven daughters became members of the Church.

Mary wanted to go to America immediately, but William put her off.

Everything was going so well, he could see no advantage in starting over in a new land. America could wait.

A fire was William's undoing. It burned his barn, his stock, his grain and his home. The family escaped, saving only a few of their effects. For the next 20 years, nothing went right for the Chittendens. Repeated attempts at farming failed. A fortune in the gold fields eluded them. Their 14-year-old daughter Maria was kidnaped and never seen again. Sickness and dire poverty dogged them. During this period, four more daughters and a son were born. Mary was patient through all the adversities, never losing faith or hope.

Conditions improved in time, but just as prosperity seemed within the Chittendens' grasp, William contracted Bright's disease and was unable to work any longer. He now agreed to migrate to Utah. They settled in Provo, where Mary and the children had to earn a living as best they could. But Mary was happy. Her life's dream had been fulfilled, and she lived out the remainder of her years among the Saints.—Arnold Irvine



## Prominent Mormon Women

"I'M GOING, now," announced Marinda Bateman calmly as she felt her life slipping away on a cool March evening in 1919.

Her daughter hurried anxiously into the room to administer another spoonful of medicine. Marinda waved it off.

"I'm tired and it's time for me to go," she said as though she were ready to start on a long-awaited vacation trip.

The elderly Pioneer had good reason to feel tired. She could look back on nearly 81 years of hard work and struggle. They had been filled with journeyings, too, some lengthy, some very short.

Those 81 years began in June 1838, in Jamaica, N.Y. The little baby was named Marinda Allen. Four years after her birth, her parents heard the Gospel and were baptized. They resolved to join the body of Church members in the West and began a 3,000-mile migration a few years after they joined the Church.

They made the journey in stages. During one of their more or less brief stops, Marinda was baptized in an icy pond near St. Louis, Mo. The ordinance was performed at night to avoid interference from unfriendly neighbors.

By the time the Allens were ready to embark upon the final stage, the covered wagon trek across the plains, Marinda was 15. She was old enough to be entrusted with driving one of the ox teams most of the way.

On their arrival in Salt Lake City, the Allens were assigned to settle in West Jordan where Mr. Allen was needed to operate the flour mill.

High water had taken out all the bridges along the Jordan River that year and young men had been assigned to stand by at the various crossings to operate the temporary ferries. Fate decreed that broad-shouldered Samuel Bateman should be assigned to the ferry between East Jordan and West Jordan on the day the Allens arrived at the east bank.

He got them safely across, but was greatly distracted from his work by the pretty, blue-eyed Marinda.

They saw each other often after that and made a handsome couple, dancing gracefully together on the rough-hewn cabin floors. A year after they met, they were married. They settled down to housekeeping in a one-room log cabin furnished with a bed and a few rough-hewn benches.

Her husband was away often for weeks at a time having been assigned to help escort groups of colonists to their destinations. Again, he was away

## Pioneer Gains Respite From Travel After 81 Years

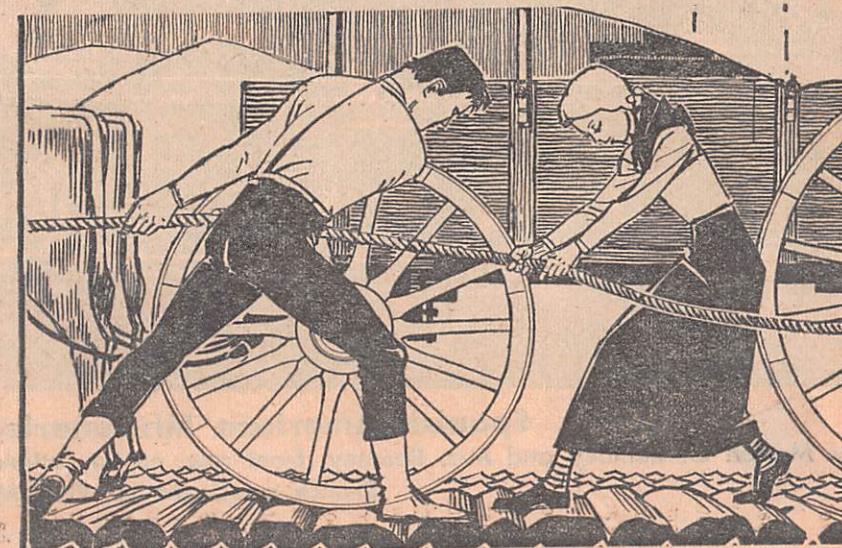
with the militia defending against Johnston's Army.

Under these conditions Marinda had to manage affairs on the farm; deal with obstreperous Indian braves; bear her 13 children, 10 of whom she reared to maturity. Of the other three, two died in infancy. The third, Marinda pulled from an irrigation canal, too late to save the little girl's life.

In order to supplement the large family's meager income, Marinda studied obstetrics and served as a midwife. In this capacity, she answered some 700 calls in all kinds of weather and at all hours of the day and night, traveling hundreds of miles over the rough country roads.

Mrs. Bateman also served for years as stake Relief Society president, a position that required much travel by buggy to the various wards in the widespread stake.

At 81, her journeyings ended, and this Pioneer mother went home to a well-deserved rest.—Arnold Irvine



## Prominent Mormon Women

## Mrs. Eyring's Adventures Stretch from Utah to Mexico

HERE was no television in the young life of Caroline Cottam Romney Eyring, but she saw just about everything the video "westerns" have to offer, and then some—all at first hand.

She was born in 1874 in the little pioneer town of St. George, Utah. When she was six, her father, Miles Romney, packed the family belongings into a covered wagon and moved his family south through the wild, colorful deserts and forests of southern Utah and northern Arizona to St. Johns.

The Romneys moved into a log cabin complete with dirt floor. Bishop Romney purchased some printing equipment and established the town's first paper, the "Orion Era."

Caroline saw the Mormons battle with claim jumpers; scurried for cover as cowboys rode wildly through the streets shooting into the air and watched participants in a gun battle take cover behind her house.

When her father printed the full facts of the fracas in his paper, some of the miscreants swore vengeance using the anti-polygamy crusade, then at its height, as a club against the Romney family.

To escape constant harassment, the Romneys joined the migration to Mexico. There, sickness and grinding poverty took up where persecution left off. Caroline's baby brother died of scarlet fever.

They lived in their wagon box and an old shed with a leaky sod roof until they moved into a better home on a ranch in the mountains. Here there was much hard work. But there were, in addition, pleasant hikes over the flower-covered hills, picnics in the woodlands and gay weekend parties at the ranch house.

People came for miles to attend the parties. On one fatal Saturday afternoon, Bishop Romney brought a young man home to enjoy the festivities. Caroline and her mother were picking flowers in the yard as the two horsemen approached. Caroline looked up, and as her eyes met his, Edward Christian Eyring told himself, "There's the girl I'm going to marry."

During their courtship of more than two years, Caroline taught school, for which she was paid in produce. To pay for her wedding dress, she wove straw hats and darned stockings.

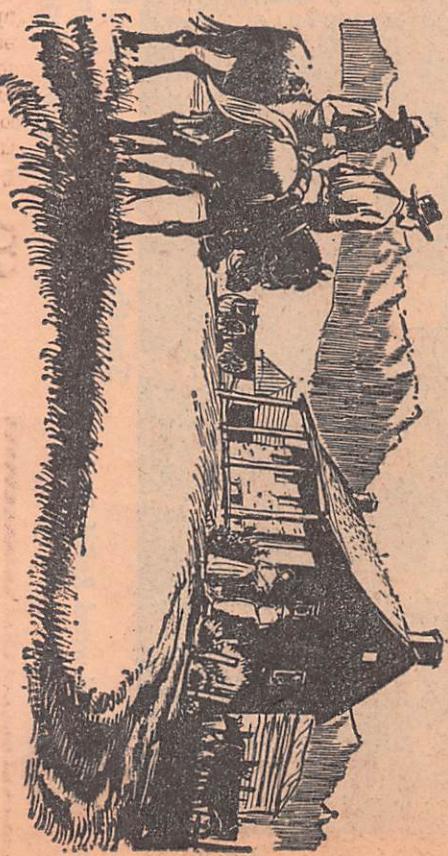
With Edward's mother accompanying them, they set out for the railroad, several miles away, in a covered wagon. The remainder of their journey by

rail took them to Salt Lake City, where they were married in the temple.

Returning to Mexico, they settled down to ranch life. Caroline became president of the YWMA in the ward. Later she served as a counselor and president in the Relief Society.

When her first baby was two, Edward was called on a mission to Germany. An all-too-brief period of prosperity followed Edward's return. The Mexican Revolution of 1912 ended it, and the little family was forced to flee to the U.S. The next years were filled with the struggle to get a new start. Caroline and the children—in all, she had nine—worked to assist with the finances. But nearly all of the children gained college educations and achieved success in their chosen fields. A son, Henry, became one of the country's foremost scientists.

Caroline continued active in the Church throughout her life. At the time of her death at 79, she was a member of her stake Sunday School board.



## Prominent Mormon Women

# Caroline Perkins Defies Family To Join LDS Church

**C**RANDFATHER JOHN HARRIMAN'S long, gray locks rippled over his shoulders as he nodded, listening intently to his daughter's recital of her troubles with her Caroline.

The girl has gone out of her mind—wants to join the Mormons, Mrs. Perkins was telling her aged father. She expected him to second her disgust with the girl's strange desire since he had been a Baptist preacher for a half century or more.

"Where is Caroline?" the old man asked. Then he added, "if the Lord has any more light for the children of men, I for one am willing to receive it."

This was not the reaction Mrs. Perkins wanted. Caroline, listening in an adjacent room, was overjoyed. But when her mother came into the room, she ordered Caroline to get her bonnet and shawl. Without being given an opportunity to so much as say hello to her grandfather, the girl was whisked off to visit some relatives.

In spite of all her parents could do, Caroline did join the Church. She had to leave home, but was soon after married to another young convert, John Joyce.

The happy couple was active in the branch that met in Boston's Boylston Hall. There Caroline had first heard the Gospel preached by young Erastus Snow. His word and the hymn, "The Spirit of God Like a Fire Is Burning," had moved her to tears of joy at that first meeting in 1842.

Caroline had a beautiful voice and often was asked to sing at the services following her conversion.

In 1845, she and John boarded the ship "Brooklyn" with their baby daughter to begin the long journey via Cape Horn to the Pacific Coast. They weathered the terrible storm during which the captain told them to prepare to die. They also lived through the many days of eating moldy bread and drinking slimy water.

When at last they reached the outpost of Yerba Buena on San Francisco Bay, the food situation was little better. Moldy, stale ship bread continued to be the main course at every meal.

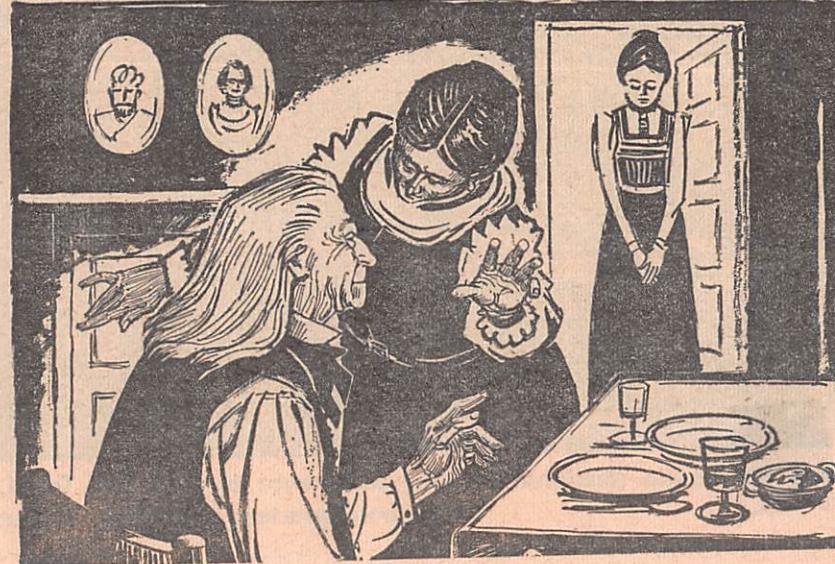
The Joyces moved into an adobe building with 15 other families from "Brooklyn." They hung quilts for partitions in order to provide a measure of privacy for each family. Later John and Caroline moved into another building which housed a military hospital and a printing office. Caroline sometimes assisted with the newspaper work. When survivors of the ill-fated Donner Party were

brought to the hospital, she helped care for them.

The discovery of gold at nearby Sutter's Fort and the subsequent rush of settlers to California, enabled John Joyce to rocket suddenly from poverty to wealth. In doing so, he forsook his testimony and apostatized from the Church.

Caroline remained true to the faith and cherished a desire to join the Saints in Utah. She aided missionaries traveling through San Francisco to and from their fields of labor and frequently sent seeds and nursery stock to the valley settlements.

Eventually, she and her husband separated, and Caroline joined the Mormon colony at San Bernardino. When Col. Alden A. M. Jackson came there on his way to Utah, she married him. Caroline had known him in San Francisco and had been instrumental in his conversion to the Church. They did not complete the journey to Utah until 1869 when they settled in St. George. There Caroline continued active in the Church until her death in 1876.—Arnold Irvine



## Sarah Kimball Consecrates First Born To Lord's Work

**A**S SHE HELD her tiny, three-day-old son in her arms, Sarah Kimball thought herself the most fortunate woman in the world. She had a beautiful new home in Nauvoo, a devoted husband, her precious baby and the true Gospel.

Yet, there was something lacking. The walls of the temple were rising rapidly. Everyone was talking about it—how beautiful it would be, what a blessing to the Saints. And everyone was contributing—money, food, clothing, labor—everyone except Sarah. She had nothing to give.

Her husband had means. He was one of the large property owners in Nauvoo, having acquired his land before the Mormons came there to settle. He was not a member of the Church. Although he was friendly to the Saints and their leaders and was a major in the Nauvoo Legion, he did not feel obligated to contribute to the Church.

Nothing to give? Sarah wondered.

When Hiram came in to see her and the baby, she asked, "What is the boy worth?"

The proud young father admitted that the lad was worth well over a thousand dollars, a lot of money in those days. He further agreed that Sarah had a half interest in the baby.

"Then I have something to help on the temple," she declared, "and I think of turning my share right in as tithing."

When Hiram saw the Prophet later and told of his wife's intention, the Prophet, tongue in cheek, accepted the donation, offering Hiram the alternative of buying or selling his interest. Hiram offered a city block north of the temple and the Prophet accepted with alacrity.

Later, the Prophet gave Sarah a special blessing for having consecrated her first born son to the work of the Lord.

Not satisfied with this, Sarah and her seamstress, Miss Cook, decided to combine their efforts in making shirts for the temple workmen. Some of the neighbor women were invited to join the effort and form a ladies' society. Eliza R. Snow was asked to draw up a constitution and by-laws.

When the Prophet heard of the proposed organization, he invited the women to meet with him and other Church leaders. At the meeting on March 17, 1842, the Relief Society was established under his direction.

Sarah was overjoyed a year later, when Hiram was baptized into the

Church. He always had been a good husband in their three years of married life. But Sarah, a New York girl, had joined the Church with her parents, Oliver and Lydia Granger, soon after it had been organized. The Gospel had meant a great deal to her since then and she had constantly hoped and prayed that Hiram would become a member.

Sarah and Hiram crossed the plains to Utah in 1850. All their land and wealth gone, they began anew to build their fortunes. Sarah taught school to help earn a living.

A sudden tragedy in 1863, ended the struggle for Hiram. Called on a mission to the Sandwich Islands, he died in the explosion of a steamboat boiler in San Pedro, Calif., harbor.

Sarah carried on faithfully, serving as a ward Relief Society president, as general secretary of the Relief Society and as a member of the general presidency.

Mrs. Kimball reared her own three sons as well as two girls not her own. She died in Salt Lake City, Dec. 8, 1898, at the age of 80.—Arnold Irvine



## Prominent Mormon Women

# First Woman Medical Doctor In Church Achieves Distinction

THE STIRRING strains of a patriotic march set off a flurry of activity in the camp at Winter Quarters. Boys and men gathered up their packs. With handshakes and kisses, they bade goodbye to friends and loved ones as the Nauvoo Brass Band drew closer.

Seven-year-old Romania Bunnell watched it all in wonderment. She didn't quite understand the situation—why the men were leaving—but she understood the tears, and sobbed along with the other children as the soldiers-to-be fell in behind the band and marched off toward Ft. Leavenworth.

Romania had no loved ones that marched away with the Mormon Battalion. Her acquaintance with the people in the camp had been a rather brief one, her family having arrived in Nauvoo just prior to the exodus. She had a fleeting look at the magnificent white temple before joining the trek west to Winter Quarters.

Shortly after the battalion departed, her father, possibly due to failing health, decided to return to Ohio rather than join the move to the Great Basin. Three years later, he died.

Romania received a good education during the years she lived in the East. This stood her in good stead when her widowed mother decided to move her family to Utah in 1855. Earning a living was not easy. Romania qualified as a school teacher. And this, along with giving piano lessons, enabled her to contribute measurably to the family livelihood.

She married Parley P. Pratt, son of the apostle, and bore him seven children, two of whom died in infancy. In time, Romania found herself in the position of being her family's chief support. In order to better fit herself for this role, she determined, at 34, to go East to medical school.

Scraping together all the means she possibly could and leaving her five children in the care of her mother, she made the train trip across the plains. She recognized many of the landmarks she had first seen as a member of a Utah-bound wagon train.

At the Woman's Medical College in Philadelphia, by dint of long hours of study, she rose from a shy, nervous "mouse" who dreaded every question the professors asked to the foremost student in her class. She spent as little as a dollar a week for food to save enough money to hire a special tutor. During vacation periods, she studied as many as 16 hours a day.

When she returned home after two years, her funds exhausted, Brigham Young called on the Relief Society to raise a subscription to finance the remainder of Mrs. Pratt's medical education. Mrs. Pratt later repaid the money.

She graduated as a medical doctor in 1877, the first woman in the Church to achieve this distinction.

Back in Utah, Dr. Pratt began the practice of medicine and taught classes in obstetrics to the women of the Church. Other Church service included a term as president of the 12th Ward YLMIA and as treasurer of the Salt Lake Stake YLMIA. She was also a director of the "Young Women's Journal," a forerunner of the "Improvement Era."

Dr. Pratt became a director of the Deseret Hospital and resident physician at the hospital.

After 35 years of practice, she retired in 1912. Dr. Pratt died in 1932 at the age of 93.—Arnold Irvine



## Prominent Mormon Women

# Devoted Church Service Trains General Leader For YWMIA

APPLE-CHEEKED Bertha Julia Stone, long pigtails hanging down her back, used to watch the big black trains roar past her home at Promontory, Utah.

Where were they going? she wondered. What marvelous things were to be seen there? Some day, she promised herself, she would travel to those far-off, mysterious places and see everything that there was to see.

Her house was located right behind the big sign that said, "Here May 19, 1869, the last spike was driven." Every day, she could see the historic spot where the transcontinental railroad had been completed 24 years before she was born.

The big sign provided Bertha with her first reading lesson. Her mother taught her to read the message and told her the story of the golden spike. Her father worked for the railroad.

Eventually, the family moved back to Ogden where Bertha had been born. Here there were available such amenities as pianos and music lessons. Bertha loved both and by the time she was 12 years of age, was appointed assistant Sunday School organist. She got up early every morning and practiced playing hymns for an hour. When she was 14, she was called to be ward organist. She continued to play for Sunday School and in addition, served as accompanist in Religion Class and Primary.

While attending Weber Academy, she became a member of the Sunday School Stake board. Later, she became YLMIA president in her ward and helped organize an MIA orchestra to play for ward dances. The group played at June Conference and earned a special award for their efforts.

She married Christopher Aadnesen and settled down to the life of a homemaker. A son and a daughter were born to them. She still found time, however, to serve in the Church as ward and stake Primary president, Sunday School teacher and Relief Society organist.

Her husband died in 1930. Four years later she married Judge William R. Reeder. He had a son whom she helped rear along with her own children.

In 1941, Mrs. Reeder was called to the Primary General Board, but served only a short time before her husband was called to preside over the New England Mission. She served graciously as mission mother during the trying war years.

Soon after their release from the mission, Mrs. Reeder was called in April 1948, to become general president of the Young Women's Mutual Improvement Association.

Her administration was marked by a great expansion of the camping program for girls and by the assumption by the YWMIA of the responsibility for the LDS Girls program which had been under the direction of the Presiding Bishopric. Great progress was made in all phases of the YWMIA program.

Her opportunities for travel exceeded the wildest dreams of her girlhood. Church assignments took her to Europe, New Zealand, Australia and Mexico as well as to all parts of the U.S. and Canada.

Mrs. Reeder was released as general president in 1961. Since that time, she has been active in Relief Society in her ward, has spoken to many groups of young people, has devoted much time to her eight grandchildren and has traveled around the world.—Arnold Irvine



6 Dec. 1964

# Riches Pour In From Mine, Then Evaporate

(This is another in a Daily Herald series about women both saints and sinners who were part of the early development of the Far West)

By Kathryn D. Groesbeck  
EILLEY ORRUM

Eilley Orrum, A Scotch lass who had moved from Utah to Nevada, became "Queen of the Comstock." Married to Sandy Bowers after her two divorces, she looked into her crystal ball and saw herself and Sandy as millionaires.

At Gold Hill in 1858 she staked out a dozen claims along with Sandy's, cooked and washed clothes for miners, and two years later had the wealth she dreamed of. Their Comstock claims were fabulous.

"With money to throw to the birds" Eilley and Sandy went to Europe, bought jewelry and everything elegant for the mansion in Nevada that would be completed by the time of their return.

Back in Nevada millions poured in. Then came 1868 and the down hill trail began for Eilley when Sandy died. Production at the mines soon lessened, business investments proved bad ones, and finally Eilley had only the big house. Even that she lost later to creditors, who took over when she left for a home for the aged in California. There in 1903 at the age of 77 she died. Her ashes were returned

to the hill to be with the remains of Sandy and her dead children.

#### JULIA BULETTE . . . .

When Julia Bulette arrived in Virginia City, Nevada, in 1859, she was a welcome sight to the miners of the Comstock lode. She was young, unattached, and attractive in personality and she was something for them to spend their money on.

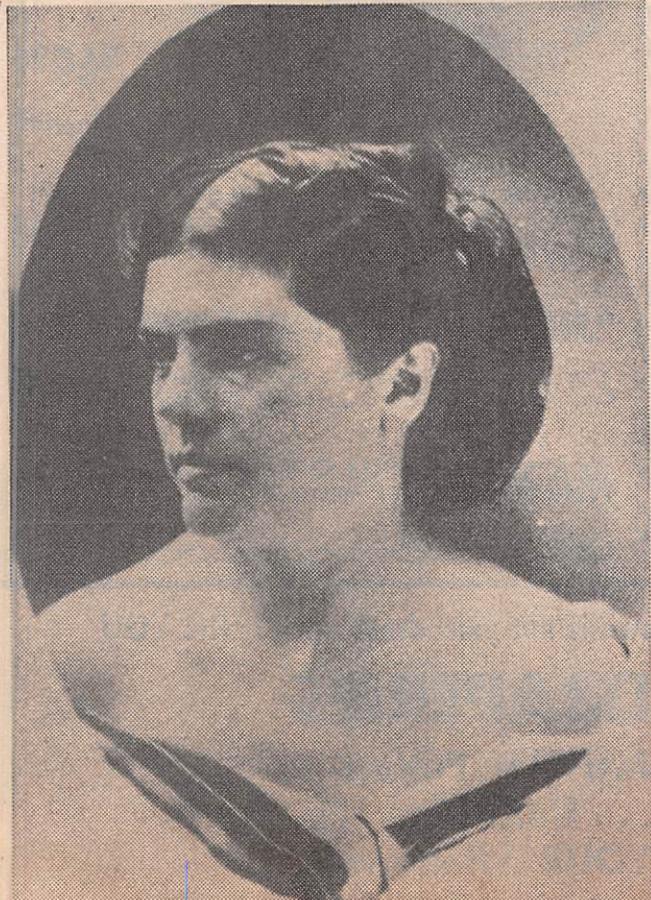
Julia lost no time in setting up her place of business, staffing it with young girls from San Francisco, and commanding exceedingly high prices for an evening, reputedly as much as \$1,000. She collected a fortune in a short time.

Miners flocked to her place. To many, it was the only home they knew. Julia brought into it imported wines, a French cuisine, flowers from San Francisco. The men loved it all.

When hundreds of miners became ill from drinking polluted water, Julia turned her place into a hospital to care for them. She herself nursed her "boys" and raised large sums for their relief.

But as Virginia City grew and the forces of uplift became powerful, Julia could not appear in public at a theater as in the past, surrounded by many men. She actually had to sit in a side box, curtained so that the eyes of the righteous would not fall upon her.

Then, in 1867, some ruffians



STRUCK IT RICH — Eilley Orrum, known as the Queen of the Comstock in honor of the mine that produced millions of dollars, which she spent lavishly in luxurious living both in Nevada and abroad.

attracted by stories of her great wealth of jewelry, broke into her "palace" and murdered her.

The death of the scarlet woman was mourned by thousands of men who had been her patrons and who wept as they followed her body to the grave. While the respectable element of Virginia City remained at home, probably the most impressive funeral in Nevada history took place with the procession to the unconsecrated ground being led by the firemen and the state militia.

Carol Cloward, June Miller and Roselyn Moore. They carried nosegays of autumn colors.

Shan Sorenson was best man and Mr. and Mrs. Roy Miller and Mr. and Mrs. Elden Greenhalgh greeted guests at the door.

The receiving line stood in front of spun glass with pillars of gold lighted with golden twinkle lights and baskets of fall-colored mums.

MRS. GARY N. MOORE  
(Kathleen Miller)

## Velvet Coats Enrich Gowns

A dramatic floor-length evening coat of richly glowing velvet with its own matching gown will score first among grand entrances at holiday formals.

Queenly coat by Cameo in boulevard velvet has princess seming and throat-framing collar. Matching gown has an Empire bodice, sparkling with bead embroidery. For less formal parties, crisp white cotton contrasts with the luminous softness of boulevard velvet in two short gowns by Bernelle. Pearls and rhinestones stud the embroidered lace bodice of a fitted sheath. Streamered faille sash makes a bright splash of color against brocade top and open, box-pleated velvet skirt.

## Tri-Stake Dances To Begin Dec. 31

OREM — A schedule of tri-stake dances scheduled for the coming months has been announced by the Orem, Orem West and Sharon LDS stakes. The dances will be held in the 5th-27th LDS Ward, 860 S. 100 W. Admission is by dance card or small fee, and the dances will feature live music and floor shows.

On Dec. 31 the three stakes will hold separate New Year's Eve parties, with the first tri-stake dance on Jan. 16. Theme of the January dance will be "June in January." Others scheduled are: February 20 "Sweetheart Ball;" March 20 "Highsteppers Ball;" April 17 "Ballyhoo Hop;" May 15, "Carnival Frolics;" June 19 "Around The World With MIA;" and July 17, "Some Enchanted Evening."



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### NONWHITES RISING

After a steady decline from 13.5 per cent in 1880 to 10.2 per cent in 1930, the proportion of non whites in the U.S. population has been rising. The Census Bureau estimates non whites now make up 11.8 per cent of the total population.